THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 9 **July, 1959**

NO religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; dogma alone has ever been killing primeval truth. No human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only.

—H. P. BLAVATSKY

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The right will always become popular, if it has courage to show itself.—THOMAS PAINE

THEOSOPHY

Vol. XLVII July, 1959 No. 9

"THE WORK OF THE COMPANIONS"

IT is something like twenty-five hundred years since the Buddha taught the people of India, and when we read the *Dhammapada,* or muse upon the verses of *The Light of Asia,* it is not difficult to understand why H.P.B. spoke of Him as a teacher without comparison in human history—our history, at least. In the thought of his teaching—and for the Theosophical student, this is perhaps most evident in the *Voice of the Silence*—there is such intimate touch with the secrets of every aspirant's heart that one cannot help but feel the wisdom it holds, even if it is but little understood.

The address of Theosophy to the individual, one might say, is through the speech of the Buddha. This is concluded from the fact that H.P.B. chose the scripture of esoteric Buddhism, the Book of the Golden Precepts, as the vehicle of instruction about the disciple life.

There is, however, another side to the Theosophical Movement—a side that is implicit in the expression "Theosophical Movement" itself. There is a difference between this Movement and the great, revolutionary reform instituted by the Buddha. It is a difference determined—as it must be—by the evolutionary condition of mankind in the present cycle. How are we, how is mankind of today, different from the people of Buddha's time? We know how the two are the same, from the rich resources of wisdom in Buddha's teaching, but how are they different?

In *The Ocean of Theosophy,* William Q. Judge uses a phrase which is a key to all such questions. He speaks of "the help of the Companions." In the present cycle, the work of the Companions looms larger

—is, so to say, a more essential part of the work—for the reason that we are now in a period of increased responsibility for the individual. Many distinctive qualities characterize the present movement, qualities which were not so much in evidence, or which took another form, in the time of the Buddha. For one thing, the present Movement has an aspect of impersonality which is its peculiar strength in this epoch. It does not take its name from a Great Teacher, but from a philosophic ideal of wisdom—the wisdom such as belongs to those who have god-like knowledge. It had Founders, yet these Founders taught not as persons, but as *transmitters.* H.P.B. spoke particularly of her role as a transmitter.

She also, on occasion, spoke of herself as a teacher, and referred to her pupils, but before the world she subordinated herself to the impersonal entity of the Theosophical Society, or, perhaps more accurately, to the *Theosophical Movement,* which was, to her, the great enterprise she had set going in the world. There was a faith to be kept with H.P.B. by her disciples, but this faith was kept with her by devotion to her work and to the living aspect of the Movement to which she had given her heart.

In the concluding section of *The Key to Theosophy*—the book, let us note, to which she more than once referred as bearing her "final" word on matters of concern to Theosophists—she plainly showed that her profoundest regard was for the future of the *Movement,* the future of which, she said, would depend "almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by the members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders." When questioned about this reference to *knowledge,* she replied—and we quote her answer at some length, as expressive of what she hoped for from the Theosophists to come:

> I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both

> physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Asked what would happen if these "biasses" were not permitted to rule, she said:

> Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

The considerations in this passage show that the disciples of the Wisdom-Religion in this epoch are invited by the Founder of their Movement to labor, not merely for their own release from pain, but in behalf of mankind. Krishna addresses Arjuna as an indecisive man who hungers for wisdom. Buddha speaks to the universal pain of human beings, offering release. But H.P.B. speaks to men, not so much in their own behalf as in behalf of the suffering and ignorant world. She speaks to students of Theosophy, taking for granted that they will understand the sense of cyclic history implicit in her words about "the development of the psychic powers and faculties," and explicit throughout *The Secret Doctrine,* and making clear that the time has arrived for the "companions" to undertake the responsibility of carrying on the

work of the Movement, *sharing the fundamental motives* which animated her and Those who sent her into the world.

If we mistake not, this is the first time in history that the Theosophical Movement has in public expression laid this primary stress on deliberate and conscious work for others. It has its character of, and is properly called, a *Movement* for precisely this reason.

Much has been said about the importance of William Q. Judge in this Magazine. Here, it may be suggested that it was Judge's full recognition of the character of the present Movement—his profound sense of history, his awareness of what "being a Theosophist" would involve in this cycle—and his endless work to make these matters clear, in simple terms, to students, that gave him this importance. It is not too much to say that it seems quite possible for one who thinks himself devoted to Theosophy to unwittingly betray H.P.B., if he neglects the light that Judge was able to throw upon her intent.

The warning is unmistakable:

> If, then, they [Theosophists, or members of the Society] cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another....

This is not a question of organized disputes, but a matter of long thoughts concerning the possibilities of "bias" and the means of recognizing it "instantly." She speaks of the limitations of the common heritage of all students, "bred and born in some creed or religion," and to this might be added the fact that subsequent generations must also have their limiting circumstances and environment, which affect them "both physically and mentally." A nervous agonizing over one's "biasses" is not what is called for, nor an indecision which ends by affirming nothing. The counsels of the Founders to the end of the self-awareness of which H.P.B. speaks are frequent and distributed throughout the literature of the Movement. The embodiment of those counsels is sometimes spoken of as the "lines of work," which are nothing rigid, nor confined to a formula, but represent a spirit that was exemplified in the Founders and some few others.

A sense of the meaning of Judge's word, "Companions," with all that it implies, may come closest of all to what is needed for the fulfillment of the work begun by H.P.B.

CONVERSATIONS ON OCCULTISM

X

STUDENT.—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinction due to comparisons made like the Pharisee's that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called *phantasy;* that is, the reappearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. The memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

NOTE.—These articles by Wm. Q. Judge were first printed in the *Path,* December, 1894, and January, 1895, and last reprinted in THEOSOPHY, May, 1949.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, the other gives up to it what it may have of truth about general subjects. So the mind's finger

or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and [done] whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven," devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly. But they often find the hour ripe and a scientific man ready, and then touch his cogitating mind with a picture of what he seeks. He then has a "flash" of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

XI

Student.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and

brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni,* you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature." This is better than "Thou shalt not steal," for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of

inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives yet, the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to "Thou shalt not bear false witness"?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another's mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

The Round of Existence

For the ordinary man the abode of gods is a delightful kingdom into which suffering does not penetrate and where all wishes—and whims—will be gratified. Thousands pray for rebirth in that sphere and look no farther. They are content to enjoy its pleasures—while they last. As with us, the heavenly scene may be spiritualized or gross, according to each person's mental development; but in any case it is an individual enjoyment that is imagined, as in our own popular conceptions of paradise—that is to say, an enjoyment which is the fruit of Desire and in which Ignorance continues to play its part. Such joys, therefore, contain all the elements that perpetuate the Round, which will, in due course, bring back change and pain.

—Marco Pallis

"THEOSOPHIST" EDITORIAL NOTES

[The full extent of H. P. Blavatsky's magazine writing is not represented by her articles alone, as many students are aware. In editing *The Theosophist,* and later, *Lucifer,* she made extensive comment on metaphysics, philosophy, psychology, science and religion, and clarified the theosophical teachings by liberally attaching editor's notes on questions raised by contributors. The function of these notes is suggested by Mr. Judge in his series of "Hidden Hints," where he states that the key to many obscure doctrines is found, "as is so usual with H.P.B., in a note." Often a principle "is not expanded so that inattentive minds may get it through much repetition, but is postulated once for all." This collation, and two more in succeeding issues, will afford a sampling of H.P.B.'s amazing breadth.

The Theosophist, the first theosophical magazine, was founded in India, in October, 1879, two years after the publication of Mme. Blavatsky's *Isis Unveiled,* and less than a year after she and Col. Olcott arrived in India. *The Theosophist* and *Lucifer* (founded in 1887) bridged the gap between *Isis* and H.P.B.'s later works—*The Secret Doctrine* (1888), *The Key to Theosophy* (1889), *Transactions of the Blavatsky Lodge* (1890-1), and *The Theosophical Glossary* (1892). The opening article of the *Theosophist,* "Namastae!" was last reprinted in THEOSOPHY for February, 1948.—Eds. THEOSOPHY.]

NAMASTAE!

THE foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of Aryan, Buddhistic, Parsi, and other religions might be expounded by their own priests or pandits, the only competent interpreters; and finally, to the need of a repository for the facts—especially such as relate to Occultism—gathered by the Society's Fellows among different nations. Elsewhere* we have clearly explained the nature of

* The first issue, establishing the main lines of theosophical research and exposition, was headed by two basic discussions by H.P.B., "What is Theosophy?" and "What Are

Theosophy, and the platform of the Society; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in the *Theosophist,* over their own signatures. Some of us prefer to be known as Arya Samajists, some as Buddhists, some as idolators, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only, that courtesy of language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that *there will be no suppression of fact nor tampering with writings, to serve the ends of any established or dissenting church, of any country.*

Articles and correspondence upon either of the topics included in the plan of the *Theosophist* are invited; and while, of course, we prefer them to be in English language, yet if sent in Hindi, Marathi, Bengali, or Gujarati, or in French, Italian, Spanish or Russian, they will be carefully translated and edited for publication. Where it is necessary to print names and words in Hebrew, Greek, and other characters (except Sanskrit and the Indian vernaculars) unlike the Roman, authors will kindly write also their phonetic equivalents in English, as the resources of our printer's office do not appear great in this direction. Manuscripts must be written legibly, upon one side of the sheet only, and authors should always keep copies at home as we will not be responsible for their loss, nor can we obligate ourselves to return rejected articles. State-

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the Theosophists?" Other articles in this issue from her pen were: "The Drift of Western Spiritualism," "Antiquity of the Vedas," "Persian Zoroastrianism and Russian Vandalism."

ments of fact will not be accepted from unknown parties without due authentication.

It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translations of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry. The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will amply show.

One more word at the threshold before we bid our guests to enter. The first number of the *Theosophist* has been brought out under mechanical difficulties which would not have been encountered either at New York or London, and which we hope to escape in future issues. For instance: We first tried to have Mr. Edward Wimbridge's excellent design for the cover engraved on wood, but there was no wood to be had of the right sizes to compose the block, nor any clamps to fasten them together; nor was there an engraver competent to do justice to the subject. In lithography we fared no better; there was not a pressman who could be trusted to print artistic work in colors, and the proprietor of one of the best job offices in India advised us to send the order to London. As a last resort we determined to print the design in relief, and then scoured the metal markets of Bombay and Calcutta for rolled metal plate. Having finally secured an old piece, the artist was forced to invent an entirely novel process to etch on it, and to execute the work himself. We mention these facts in the hope that our unemployed young Indian brothers may recall the old adage, 'where there is a will, there is a way,' and apply the lesson to their own case. And now, friends and enemies, all—*Namastae!*

(October, 1879)

[*The following editorial comment discusses certain "erroneous impressions" occurring in some remarks entitled "A Christian Minister on Theosophy."* —Eds. THEOSOPHY.]

Yes; Theosophy *is* the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

"In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence." And if, all this, how can our revd. well-wisher "fear its narrowness, as a plan of life"?

* * * * *

"Radical" Christianity is as welcome in its [Theosophy's] ranks as radical Buddhism, Judaism, or Hinduism. For all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth, we can *know* of but one Light—the one *we see.* The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only "temple of God." Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a *Logos,* whether in the Buddhist, Adwaitee, Christian Gnostic or New Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that *animal* man, the finite, having been studied for ages and found wanting in everything but animalism—he being the mortal as well as physical synthesis of all the forms and beings through which he has evoluted, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal.

In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a "good Theosophist," and so far as exotericism goes, a *grand* Theosophist who said, and says, to "all nations" and to "all religions" "I was hungry and you fed me, I was naked and you clothed me," meaning by "I," the human Logos—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, "God manifested in Humanity." He is a better one who realizing deeply the profound esoteric meaning of this exoteric parable, feeds and clothes *all* nations and *all* religions unconditionally: one ever ready to trace back the personified pronoun "I" not

to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal *Logos* or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A "personal God," says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the "friend" of an anthropomorphic God; he cannot be a Theosophist. He [the Rev.] is right, when asking whether Jesus was a Theosophist, for "the Son of Man" and the "Man of Sorrow" was one in the full acceptation of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile, would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the *post-mortem* degradation of being niched with the pettiest and smallest of gods in the world's pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, *being but mortal* has struggled onward, and achieving purification *through his own exertions,* risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. *If he is,* the "god" from, and in, eternity, the culmination of every perfection in heaven and on earth, perfection therefore is his inherent attribute: and what personal merit can there be in a Being that can neither be tempted nor commit sin? Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle, would feel inclined on the contrary to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, "nominally" in his own "image," yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

"Almighty Fiend! who will judge *Thee* on *Thy* judgment day?"

This, of course, will be set down as 'blasphemy.' But it seems to us that there can be no more blasphemy in analyzing a personal God, which, we maintain to be the creation of man's mind alone, than in dissecting morally and physically the creature of God,— MAN, made by him in his own *physical* image—for we trust that the likeness can apply still less to the *spiritual* "image" when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true "servant of Christ." And he will always openly despise a professing Christian, with not one of the Christ-like virtues.

(November, 1883)

The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis,* it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad Gita. Yet, unto the day of the first appearance of *Esoteric Buddhism,* and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly, at the *fables* and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. * * * Most undeniably, not "nearly all"—but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good * * * is the diamond that lies concealed deep underground? Of course everyone knows that there is not a gem, now sparkling in a jeweler's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad daylight.

(February, 1884)

Without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism, or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections—ought to respect every religious system—pander to none.

(March, 1884)

THE MASK OF THE PERSONALITY

Why should we care what we are? What real concern have we with all those parts that people are continually forced to play? Not to know that one has already enacted every sort of role, time and time again—beggar, king, animal, god—and that the actor's career is no better in one than in another, is truly a pitiable state of mind; for the most obvious fact about the timeless engagement is that all the objects and situations of the plot have been offered and endured in endless repetition through the millenniums. People must be completely blind to go on submitting to the spell of the same old allurements; enthralled by the deluding enticements that have seduced every being that ever lived; hailing with expectation, as a new and thrilling adventure, the same trite deceptions of desire as have been experienced endlessly; clinging now to this, now to that illusion—all resulting only in the fact that the actor goes on acting roles, each seemingly new yet already rendered many times, though in slightly differing costumes and with other casts.

—HEINRICH ZIMMER

PROPOSITION TO "PERFECTION"

FEW students of Theosophy have avoided being first attracted, and, perhaps, confused, by the concept of Beings so highly developed that they are "constitutionally incapable" of wrong-doing. One is likely to recognize that his own capacities fall so far short of such perfection that a gulf as great as that between "God" and Man appears to exist. In the second place, a nagging protest may occur to the effect that if any man be incapable of choosing wrongly, how can he be said to choose at all—and if he is not "choosing," is he "living" in any real sense? A casual inquirer into Theosophical teachings, if confronted with this conception of moral perfectibility, might pronounce it irrational.

On the other hand, if one has developed an individually oriented faith in the relevance of all statements made by H. P. Blavatsky and William Q. Judge, he is ready to explore the implications of "Perfection" with an open mind, temporarily disregarding the "irrationality" which suggests itself from the average plane of human consciousness. In seeking to build a bridge between man, as we represent man, and the Perfected Man, there is one crucial question to be asked: Assuming the doctrine of Perfection as a hypothesis, how would one *become* constitutionally incapable of wrong-doing?

The answer to this puzzle may be considerably simpler to get at than the original formulation indicates. The Buddha and the Christ, it seems clear, represented one kind of absolute perfection; neither can be thought of as bearing ill will to any man, regardless of what *we* would consider justifiable provocation. It seems to follow that the "perfection" spoken of in Theosophical doctrine is precisely of this nature. If none of the Kama-manasic motivations—jealousy, fear, greed, or anger—contribute to decisions, how can effective "wrong" possibly be done? For, by definition, man's state of self-consciousness suggests that his motive will be the final determinant of his effect upon other beings. Modern psychologists define the "mature mind" as one that has outgrown destructively oriented emotions—or has learned to hold them so well in check that no decision is made or even a word spoken while their influence is felt.

All of this, one might say, is good "pacifist" doctrine from a philo-

sophical point of view. There are countless Buddhists and many Christians who have a faith in precisely this conception of human improvement. But the Theosophical approach has less to do with the morality of non-violence than with those considerations which naturally draw one to the ethical principles upon which the morality of non-violence is most firmly based. The First Proposition of H.P.B.'s *Secret Doctrine* has nothing directly to do with ethics or morality, yet it has clear implications which may influence motivation and behavior a great deal. For example, the First Proposition suggests that there is always something "beyond," higher than, any particular state of being or conception, and from this follow two logical consequences: First, none of our present estimates of the character of another can be accurate. Always will our judgments need revision. Second, if there is that in others which is also "beyond" their present ability to manifest moral excellence, we must see that the person we judge today (inadequately) cannot be judged tomorrow on the same standard, even if our judgment of yesterday should be accurate.

On this view, one is encouraged to consider every human relationship, whether pleasant or unpleasant, with an air of "attentive expectancy"; changes for the better are the natural evolutionary prospect. Any desire to triumph over or punish another can be regarded as nothing more than a block in the way of this consummation.

The Second Proposition of *The Secret Doctrine* calls attention to the endless opportunities provided for adjustment in human relations by means of cyclic law. The understanding which we are denied today, or which another is denied, may come tomorrow. Further, since we repeatedly inaugurate those combinations of circumstances which we describe in terms of karmic law—from manvantaric changes to transformations of attitudes—it is possible to view the future as representing an ascending spiral of enlightenment.

The Third Fundamental Proposition, within the context of which the specific doctrine of perfectibility occurs, suggests that the only fulfillment for any conscious being comes from the constant attainment of higher syntheses. If we see the ill will of others to be represented within ourselves, whenever we fail to govern our *own* natures by principle, the mistakes of those others become simply means for our own further enlightenment.

If there is that, then, in every man which is always "beyond" his

present capacity and appearance—if there are endless cycles of rebirth for the continuing unfoldment of that essence—and if our interdependence is seen to be a fundamental fact of nature, we are constantly influenced against the response of "ill will." And to the extent to which this influence manifests we are able to comprehend, in some degree, the nature of moral perfectibility.

None of our creative acts can lead to catastrophe unless we, in some part of our nature, intend them to so do. So perfectibility is a paradox. In one sense, its elements are prepared at a very slow rate, yet the shift to *essential* perfection may come in a single moment of vision. This, we may think, is the meaning of Christ's dialogue with Satan on the mountain top, and the meaning of Buddha's all-rewarding experience under the Bo tree.

The Sum Total of Expression

The sense of unity and harmony, which represents the most specifically humanistic and human values of Indian culture, has as its basis . . . a sense of the unity of all life and being as the expression of an unseen reality. This unseen reality is both immanent and transcendent. . . . Indian culture in its broad and universal aspect, as distinguished from the narrow sectarian points of view, recognizes that the ultimate reality manifests itself in various forms, and that truth is approachable by diverse paths, and as such does not insist upon or inculcate a particular creed which must be accepted by all. It believes that man can attain the supreme good in life if he follows in a spirit of sincerity and charity the best teaching which is available in his environment. The ultimate truth does not pin itself down to the experiences or opinions of any single individual, but it is expressed in the experiences of the sum total of humanity.

—Suniti Kumar Chatterji

THE LUCID ZONE

But what, O Arjuna, hast thou to do with so much knowledge as this? —*Bhagavad-Gita*

In ancient times those who knew how to practice Tao did not use it to enlighten the people, but rather to keep them ignorant. The difficulty of governing the people arises from their having too much knowledge. —Lao Tzu

STATEMENTS such as the above jar heavily upon the sentiments of Western minds, schooled as they are in chrome-plated ideas of progress, education and the equal rights of all men under Law. In all probability, the average European or American scholar, reading these lines from *Tao Teh King,* will forthwith close the book, never to open it again, convinced by this single paragraph that the wisdom of Lao Tzu is no wisdom at all, and that the ancient Sage has much to learn from modern thought. But why should we be so hasty in our judgments? Why should we be so certain of the principles by which *we* live, when we know perfectly well, if honest with ourselves, that the final results and values, the end-products growing out of the use of those principles, are anything but flattering? Why are we so disinclined to at least take time to explore the possibilities of truth locked up in ancient lore? "The truest sayings," says Lao Tzu, "are paradoxical," and the primary function of the paradox, insofar as its effect upon the mind is concerned, is to force it to take a higher, more universal, point of view.

The purpose of the ideas here presented, then, is not to endorse ignorance, or foster distrust in the underlying basic principles of good "democratic" government, but rather to encourage a wider perspective, and thus discover, if possible, the meaning and intent of a Teacher. It is to suggest that there may be more than one side to this question of knowledge versus ignorance, that too much "knowledge," of the kind Lao Tzu undoubtedly refers to, may sometimes be bad, and that to overstep one's own lucid zone—one's *own* sphere of spiritual and mental lucidity—and concern one's self too deeply with other people's knowledge, may be disastrous, both to one's self and to them. "Even ignorance," says *The Voice of the Silence,* "is better than Head-learning with no Soul-Wisdom to illuminate and guide it."

In the early days of the Theosophical Movement, the Elder Brothers of Humanity were criticized for their supposed secretiveness, for their apparent policy of keeping disciples, and human beings generally, in ignorance of many things. The unforgettable reply was that "the precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view." Therefore they "sedulously kept closed every possible door of approach by which the inquisitive could spy upon them."

Are we to infer from this, and the above quoted statement of Lao Tzu, that the Masters of Wisdom advocate ignorance for the people, and that knowledge and enlightenment are reserved only for the few "elect," for those who govern, manipulate and control? There could hardly be a more deluding idea!

It is essential, in a study of this kind, that one be ever conscious of the fact that there are two kinds of knowledge or wisdom in the world—that which is *psychic,* partial and impure, and that which is *noetic* and divine. "This (lower) wisdom," says St. James in the *New Testament,* "descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is at first pure, then peaceful, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (St. James 3:15-17). Even among the ancient Sanskrit-speaking people, this dual aspect of Wisdom was clearly perceived and understood. There is an old Vedic aphorism to the effect that "*Samvritti,* or half-truth, is the origin of all the world's delusions." Might it be that, in deprecating knowledge, Lao Tzu had this *lower* type of "wisdom" in mind? Is it possible that the people of his day, like those of the early Christian period, and unfortunately like the vast majority of human beings even now, were given over largely to *half-truth,* which they mistook for the whole? And who can be more difficult to govern, or even help, than the man of partial knowledge who thinks he has it all?

Lao Tzu's statement on the advisability of keeping the people in ignorance, it is to be noted, is set forth in the chapter dealing with government. It was his view, evidently, that the people, or the citizens of a State, who possess partial knowledge, or half-truth, on subjects with which the administrators have to deal, are oftentimes more of a hindrance than a help, that the dissensions and differences of individual

opinions almost invariably serve to becloud rather than to clarify the issues at hand. Almost everyone nowadays, for example, has opinions on the highly complicated problems of international relations, based in large part on what he gets from newspaper or radio critiques—but what does he actually *know* of any one of them? How can the average citizen, engrossed as he is in the time-consuming task of earning a livelihood, master the intricacies of international relations, while men of lifetime training and experience find problems of this kind most difficult to unravel? It would be interesting to learn, if possible, the value placed by present-day ministers of State upon the *opinions,* or "knowledge," so-called, of half-informed citizens—whether the conflicting views thus expressed are actually helps or hindrances, and whether they might not agree with Lao Tzu, perhaps, that in most cases *'twere better they be ignorant.*

Ideal democracy, it seems reasonable to suppose, requires an enlightened citizenry, but during the cycles of rise and fall when "big" governments prevail, with almost infinite ramifications of bureaus and detail, it is a question as to just how far the average citizen can go by way of keeping himself informed. That which all men of morality can and should do, of course, is at least to keep abreast of *moral* issues, and as occasion demands, to raise some voice of approval or protest. Each and every individual can make it a part of his responsibility to elect to office only men and women of proven moral worth. And this, quite obviously, is within the zone of lucidity of every honorable man. Beyond this, it is an undecided question as to the extent to which the ordinary person should concern himself with issues of specialized mien, and also how much good is done, once an official has been chosen for the post, in criticizing, condemning, and attempting to dictate his course. In the opinion of some, it is wiser and far more helpful, perhaps, to trust.

Lucifer for April, 1891, quotes the noted French author, Dr. Paul Gibier, as saying:

> A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things. . . . I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity. . . . Every human being has his own *lucid zone,* the extension, range and degree of

> luminosity of which, varies with each individual . . . There are things which lie outside the conceptivity of certain intellects; they are outside their lucid zone.

Commenting upon this statement, H. P. Blavatsky writes:

"This is absolutely true whether applied to a scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: 'We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then *do not encroach* on the zone of other people'." (THEOSOPHY, 46:198.) The central theme of this magnificent article seems to be that people who are not *lucid,* that is to say, who are not intellectually bright and clear, on a particular subject, *have no right* to pronounce judgment upon that subject. Those who do, she says, are stepping beyond their lucid zone, are guilty of "imposition under fair pretenses," and can hardly escape the charge of "humbugging the world."

There is no virtue in ignorance, but there is a great deal of virtue in *recognizing* one's ignorance when it exists. "The first necessity for obtaining self-knowledge," says H.P.B., "is to become profoundly conscious of ignorance."

However far an individual may have travelled on the path of evolution, his knowledge is still limited. His lucid zone extends only so far and no farther. Is it not the better part of valor, therefore—at least so long as the limitation lasts—to confine one's judgments, and even perhaps one's kindly-motivated suggestions, to the boundaries of one's own zone, and not encroach upon the zones of others? If men would only apply themselves to the duties of their own realms, leaving the duties of others strictly alone, peace and harmony and good-will would undoubtedly soon prevail.

Few individuals, however, are aware of their limitations and ignorance. And of those who are, fewer still are willing to admit them, or to cultivate in themselves the necessary conditions for their removal. Humorously playing upon this "sad moral infirmity" of human nature, construction engineers of large building projects oftentimes set aside a space (safely out of the way) for those whom they call "sidewalk superintendents," i.e., for those who stand on the sideline and criticize, or dilate about how the job *should* be done. Might it be that, after reading our favorite newspaper column, and gaining thereby a smatter-

ing of the subject with which it deals, we sometimes qualify ourselves for this position, and elect ourselves unconsciously to the self-appointed position of sidewalk Governor, sidewalk Senator, or sidewalk Secretary of State? It is the duty of the citizen of a state to *elect,* by popular vote, the individual who is best fitted for the hazardous task of governing. But it is the duty of the Governor (through conference, of course, with skilled and qualified advisers) *to govern!*

On the other hand, good management, whether in government, business or family life, can hardly be achieved until those upon whom rests the responsibility of administration acquaint themselves with at least a few of the basic principles of occultism. And one of these principles, it might well be, is concealed in the dark and "unsavory" statement of Lao Tzu quoted above. The principle is this: People in positions of trust and responsibility are overly much inclined, as a rule, to talk about more than they intend to do and thus invite into the aura of their undertakings obstructions of an occult nature which work for harm. The inquisitive public, on the other hand, is all too eager to listen, to gossip.

All sacred scriptures are couched in the form of *paradox.* There are always at least *two sides* to every question, two points of view to be considered in the resolving of every problem. And is it not a fact that those who are disposed to see only one side of an issue can always be characterized by a rigorous spirit of dogmatism and intolerance? "Judge no statement of the *Secret Doctrine,*" says Wm. Q. Judge, "as though it stood alone, for not one stands alone." Why then should we fix our minds on a one-sided interpretation of the highly occult statement of Lao Tzu, and accuse the great Sage of designing to forever *keep* the people in ignorance?

When men have learned how to practice Tao, they will direct their attention to the duties and opportunities within the boundaries of their own lucid zones. When Tao is the moving spirit within the hearts of all men, there will be trust and respect and understanding on the part of all, high and low. There will then be work for all to do, each in his own *zone,* and the bonds of ignorance will fall away, naturally.

THE SUN IN THEOSOPHY

THE theory of science that the sun is merely a cooling mass, is not what the Theosophical Adepts teach. Science says that the sun "derives no important accession from without"; Theosophy answers, "the sun needs it not." He is quite as self-dependent as he is self-luminous, and for the maintenance of his heat requires no foreign accession of vital energy. For he is the *heart* of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the sun a "cooling mass," our great life-giver would have grown indeed dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain little hope for evoluting humanity.

The Adepts who are forced to demolish before they can reconstruct, deny most emphatically that the sun is in combustion, in any ordinary sense of the word, or that he is incandescent or even burning, though he is *glowing;* or, again, that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given conceivable time. They further deny that the chemical and physical constitution of the sun contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the *body* of the sun—a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's *outward robes,* and a host more of elements unknown so far to science.

There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum, to *know* that no element present on our earth could even be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account

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NOTE.—Collated from the writings of H. P. Blavatsky.

of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the sun has never had? Theosophy affirms as a fact that the true Sun—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system. His chromosphere, as it has been named, has the same [elements], only in a far more developed condition, though still in a state unknown on earth, our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere.

Nor can the substance producing the colored light in the latter be properly called solid, liquid, or even gaseous, as now supposed, for it is neither. Thousands of years before Leverrier and Padre Secchi, the old Aryans sang of *Surya* . . . "hiding behind his *Yogi* robes his head that no one could see"; the ascetic dress being, as all know, dyed expressly into a red-yellow hue, a coloring matter with pinkish patches on it, rudely representing the vital principle in man's blood—the symbol of the vital principle in the sun, or what is now called chromosphere. The "rose-coloured region"! How little astronomers will ever know of its real nature, even though hundreds of eclipses furnish them with the indisputable evidence of its presence. The sun is so thickly surrounded by a shell of this "red matter" that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, radiant zone of matter.

If the Adepts are asked: "What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?" they answer that *beyond* rotates and beats the heart and head of our system. Externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital* electricity, condensed and made visible. And if the statement is objected to on the grounds that were the luminosity of the sun due to any other cause than combustion and flame, no physical law of which Western science has any knowledge could account for the existence of such intensely high temperature of the sun *without combustion;* that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneous and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the glowing of the "protuberances," and a

fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and "solar storms," etc.—to this the only answer that can be given is the following: the appearances are all there, yet *it is not combustion.*

Undoubtedly were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe, withdrawn, or even "the shining atmosphere" *which permits us to see the sun* (as Sir William Herschel thought) removed so as to allow one trifling rent, our whole universe would be reduced to ashes. *Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell is of a thickness and at a distance from the universal Heart that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun's *inner* body once that the existence of that "chromosphere" is ascertained, though its actual density may be still unknown, when one of the greatest, if not *the* greatest, of their authorities, Sir W. Herschel, says the following: "The sun, also, has its *atmosphere,* and if some of the fluids which enter into its composition should be of a shining brilliancy, while others are merely transparent, *any temporary cause which may remove the lucid fluid will permit us to see the body of the sun* through the transparent ones." The underlined words, written nearly eighty years ago, embody the wrong hypothesis that the *body of the sun* might be seen under such circumstances, whereas it is only the far-away layers of the "lucid fluid" that would be perceived.

And what the great astronomer adds invalidates entirely the first portion of his assumption: "If an observer were placed on the moon, he would see the solid body of our earth only in those places where the transparent fluids of the atmosphere would permit him. In others, the opaque vapours would reflect the light of the sun without permitting his view to penetrate to the surface of our own globe." Thus, if the atmosphere of our earth, which in its relation to the "atmosphere" (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a cocoanut, would prevent the eye of an observer standing on the moon from penetrating everywhere "to the surface of our globe," how can an astronomer ever expect his sight to penetrate to the *sun's* surface, from our earth and at a distance of from 85 to 95 million miles, whereas, the moon, we are told, is only about 238,000 miles! The pro-

portionately larger size of the sun does not bring it any more within the scope of our physical vision. Truly remarks Sir W. Herschel that the sun "has been called a globe of fire, *perhaps metaphorically!*" It has been *supposed* that the dark spots were solid bodies revolving near the sun's surface. "They have been *conjectured* to be the smoke of volcanoes . . . the scum floating upon an ocean of fluid matter. . . . They have been *taken* for clouds . . . *explained* to be opaque masses swimming in the *fluid matter* of the sun. . . ."

When all his anthropomorphic conceptions are put aside, Sir John Herschel, whose *intuition* was still greater than his learning, alone of all the astronomers comes near the truth—far nearer than any of those modern astronomers who, while admiring his gigantic learning, smile at his "imaginative and fanciful theories." His only mistake, now shared by most astronomers, was that he regarded the "opaque body" occasionally observed through the curtain of the "luminous envelope" as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory that "the definite shape of these objects, their exact similarity one to another . . . all these characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature," his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds, "nothing remains but to consider them as separate and independent sheets, flakes . . . having some sort of solidity. . . . Be they what they may, they are evidently the immediate sources of the solar light and heat,"—he utters a grander physical truth than was ever uttered by any living astronomer. And when, furthermore, we find him postulating, "looked at in this point of view, we cannot refuse to regard them as organisms of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet we do know that vital action is competent to develop at once heat, and light and electricity," Sir John Herschel gives out a theory approximating an occult truth more than any of the profane ever did with regard to solar physics.

These "wonderful objects" are not, as a modern astronomer interprets Sir. J. Herschel's words, "solar inhabitants, whose fiery constitution enables them to illuminate, warm, and electrize the whole solar system," but simply the reservoirs of solar vital energy, the *vital* electricity that feeds the whole system in which it lives, and breathes, and has its being. The sun is, as we say, the storehouse of our little cosmos,

self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked, what definite and positive fact exists at the root of their solar theory, what knowledge they have of solar combustion and atmosphere, they might, perchance, feel embarrassed when confronted with all their present theories. For it is sufficient to make a résumé of what the solar physicists do *not* know, to gain a conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies.

Beginning with, as Mr. Proctor calls it, "the wildest assumption possible" that there is, in accordance with the law of analogy, some general resemblance between the materials in and the processes at work upon, the sun, and those materials with which terrestrial chemistry and physics are familiar—what is the sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the *axiom* of the sun's combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining, the sun's physical condition. For (a) they are ignorant of the atmospheric limits; (b) even though it were proved that *matter,* such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable "to discuss the effect of motions . . . enormously exceeding even the inconceivable velocity of many meteors; (c) confessedly, they "have no means of learning whence that part of the light comes which gives the continuous spectrum," hence no means of determining how great a depth of the solar substance is concerned in sending out that light. And finally (d) they have yet to learn "how far combustion, properly so-called, can take place within the sun's mass," and "whether these processes, which we (they) recognize as combustion, are the only processes of combustion which can actually take place there."

Therefore, Mr. Proctor, for one, comes to the happy and prudent idea after all "that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of the glowing gas." Thus the whole basis of their reasoning having been shaken (by Frankland's objection), they, the astronomers, may yet arrive at accepting the occult theory. What is that? That they have to look to the sixth state of matter, for divulging to them the true nature of their photospheres, chromospheres,

appendages, prominences, projections and horns.

The great physicist, Proctor, is right in viewing the sun itself as "a speck in infinite extension—a mere drop in the universal sea" and saying that, "to Nature nothing can be added, from Nature nothing can be taken away; *the sum of her energy is constant,* and the utmost man can do in the pursuit of physical truth or in the application of physical knowledge is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation. . . . the flux of power is *eternally* the same." Mr. Tyndall speaks here as though he were an Occultist. Yet, the *memento mori*—"the sun is cooling. . . . it is dying!"—of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the Solar Pralaya strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, will have dropped his heavy manvantaric burden and died. The Pleiades, the bright seven Sisters, will have, upon awakening hiding Sterope to grieve with them, to die themselves for their father's loss. And Hercules, moving off his left leg, will have to shift his place in the heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the Pralayan twilight, will Hercules, expiring amidst a general conflagration, bring on likewise the death of our sun.

Fables? Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the *hoi polloi* from the circle of initiated priests, the Hierophants of the *sanctum sanctorum* of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This fable about the Pleiades, the seven Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning.

"DOWN THE AGES"

ONE should not be too much perturbed at the jibe against reincarnation, that it expects a person to believe he was a dog or an ant in his "past life." The disbelief is quite right, though the assumption is unwarranted. What warps man's vision so that he can not see the truth of pre-existence for himself, since it is of himself that he affirms or denies his past embodiments as man on earth? Perhaps it is the intense light of the idea, which causes the unprepared mind to give it such strange shapes.

However it may be, few carry in active recollection the memory of past lives. But is there actual need? "You are the past of yourself. . . . Some, however, do remember; children know it well," until association with their elders destroys the atmosphere in which such recollection is a possibility. One needs to become again the child, which implies simply close rapport with soul-reminiscence. But the adult who has regained his childlike faith, sustains it with a will of steel. Conventional and careless habits of thought can never touch it. The true mystic has learned to know himself in a quite different manner.

But is personal recollection of events out of one's past on earth the only proof or consolation that we have so lived before? To some, perhaps, yes; to others, not at all. There are those individuals in whom innate feelings are strong. To some the argument against successive lives on the planet could evoke but a smile; this, simply because the strong feeling about the truth of the matter is there. And the Teachers of Theosophy have said, "We have been through all races and civilizations." To have passed through them demanded embodiments, numberless incarnations.

A million-odd years are allowed in *The Secret Doctrine* for the age of the present Aryan fifth race, which comprises the bulk of humanity today. If a period of two thousand years is allowed between successive reincarnations of the Ego, one would already have passed through five hundred births in this race alone, not taking into consideration the far vaster eras spoken of as preceding this one. What could have taken place during a period consisting of five hundred lifetimes on earth, is a staggering thing to contemplate. Perhaps few people attempt it, feeling that one at a time is enough. And yet, some sort of perspective of a

general nature to embrace our part in those past cycles is not an impossibility. To a question on this head a Master once made reply, in effect, that the human race is much the same today as it was a million years ago. What then has the individual of the race been doing throughout the long interval of the Ego's cyclic pilgrimage?

"Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, and the very persons who once were on it at work." And we know from annual discoveries of the great heights to which the old civilizations were developed. In these we lived and had our individual place. A million years of our history, of human works, are now compressed into a few thousand, if we are to credit the writings of those with no better perspectives. Five thousand years since Krishna thus seems an interminable period. But who can say that we did not spend fifty thousand perhaps in ancient Arabia alone, when such civilization actually bore the stamp of true magic, as tradition hints?

What is to prevent the unassuming belief that one has lived before through all times and lands and cultures, and "now finds himself at the farthest confines of the West"? The Americas, for example, have been continents for many hundreds of thousands of years. In that time uncounted races and nations could have lived and died, and in that time we could have taken part in many of them, speaking their languages, working in the environments provided, doing in effect precisely what we are doing today, since "humanity through the cycles has changed but little." What of the times in Central Asia spent during the infancy of fifth-race evolution? There, says H.P.B., existed cities that could well vie with Babylon, where now exist scattered desert oases. That of "Tchertchen, situated about 4,000 feet above the level of the river Tchertchen D'arya, is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relic of about a hundred extinct nations and races—the very names of which are now unknown to our ethnologists." And it is recorded that before the great cyclic migrations from this home of the Aryan's birth, in which we took part, we dwelt there in spots unparalleled today on earth. There we may have walked freely among *divine* Kings and Rulers, whose grand Representatives we see now only from age to age.

"Periods of mental and moral light and darkness succeed each other as the day does the night." And likewise we are told that "who ruled

a king may wander earth in beggar's rags" for earned merit and demerit. There have been unlimited periods for the development of native capacities, and the individual has sometimes taken advantage of them, and again has not. There is no good argument against the premise that the individual has once been Sovereign ruler, and again merchant, warrior, serf, puppet. Let us not forget that "on the coming of the Christian era a heavy pall of darkness fell on the minds of men in the West," blotting out recollections of a far nobler past of the human race. But the reincarnating Ego will not long be suppressed; he has too vast a heritage of experience and latent powers. We, as incarnating entities, have cycled back and forth almost interminably. Colonization, and the impression of new cultures on old, is repeated throughout the epochs. Old Atlantis, it is said, sent out her colonies, and during the fifth race the Aryans have never so ceased doing. Hence, India, Persia, Greece, China, Phœnicia, all have executed such migrations over the whole face of the globe during the hundreds of thousands of years at their disposal. Hence the individual, too, may well feel that he has been by times the navigator who circled the globe over once-known sea routes, the builder who helped erect structures that endured for cycles upon cycles. He has lived everywhere, in the tropics and where now perhaps only tundra grass covers once world-renowned centers of culture. He has dwelt on volcanic mountains and lived in the stilted houses of the lake-dweller; a hundred thousand years ago he was scientist, magistrate, discoverer, architect, fisherman. He has been through all the professions; through wars and famines; through peaks of prosperity and material slavery; he has also known other dimmer spiritual heights.

Within each man stands a powerful God, a Being of might and splendor and knowledge. This Pilgrim is eternal; each man's Self. Each has a reservoir of knowledge which is accessible if he will only learn how rightly to partake of it. All this and much more is said to be our heritage. Why then should we not think of ourselves as still laboring as disciples of those ever-present "divine Kings" and King-Rulers in the eternal field of human endeavor, "transmitting the succession" through the theosophical bodies, always and ever present where thought struggles to be free, in emulation of those human Heroes of the race? Why, indeed, as one comes to know himself as he is?

YOUTH-COMPANIONS ASK— AND ANSWER

ON the first page of the twelfth chapter in the Ocean *the "death vision" is described. Mr. Judge says that "the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression." Why is not the death vision almost too much to stand—the whole life seen all at once—since it is said that the memory of past lives would be too much for most of us to face?*

The person experiencing the death vision is not on a fully reflective plane. He is still "alive" and his experiences have not yet been transferred to a "permanent" file. The death vision, therefore, can not be said to afford the soul an opportunity to learn from its *mistakes,* because it is in no sense in possession of the long-range perspective of an objective state. The personality of the just-lived life is still active and all events are probably colored by the personal standpoint.

On the other hand, if one did have the opportunity to see one's former lives, reflectively, this would be quite different. Since the personality emerges differently in each incarnation, and since we are very much involved with our personalities while living and acting, not always being able to be objective and impersonal, the soul would see its former lives in a more critical light, now, and would have difficulty "incarnating" into the feeling and thought of the personality of each life in order to understand its perspective.

It seems logical to assume that this would not only take a great deal of effort on our part, but would also involve a great deal of objectivity in order for us to come out with something optimistic, rather than with unhappiness at all the failures and follies. We know how difficult it is for most of us to "take" the criticisms of others concerning what we are doing *now*—things which we are immediately involved in and are so identified with that we tend to see only the presumed "good" in them. We often resent the criticism, or at least, feel that the critic "does not see the whole picture." Unless one is basically oriented in a constructive manner, always focusing ultimately upon that which will carry him forward, the viewing of past actions and choices can lead to further confusion and loss of heart.

At the close of the thirteenth chapter in the Ocean, *Mr. Judge describes the birth vision by saying "the Self, just before birth sees for a moment all the causes that led it to* devachan *and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not but takes up the cross again—and another soul has come back to earth." Could we say that both the pre-birth vision and the death vision afford complete clarity?*

The death vision is automatic—merely the transferring of the impressions and actions and thoughts just lived to a permanent record; therefore, the soul is not in a reflective state of consciousness. The death vision involves, at least in part, the continuance of the personality, and is not an embarking upon a new adventure.

The pre-birth vision, on the other hand, catches the soul at a time when it is momentarily "free" from involvement in the personality of any life. The soul it is said, has just emerged from the devachanic state, where all higher aspirations of the life just lived have been spent and satisfied. There must be a sense of fulfillment and "being done with" in respect to the past life.

Then the soul feels the pull of incarnation, but in a totally optimistic and adventurous light—and in terms of what is just and fair according to Law. We would think that the pre-birth vision involves more of broad karmic lines, touches upon causal principles and justice, characteristics which accompany the purview of the person in incarnation. We quote from *Answers to Questions on the Ocean of Theosophy*:

> Q. *Then the personal view-point is not lost until rebirth?*
>
> A. The personality is not dropped until the Ego comes out of *devachan;* it is only then that the Ego resumes its own nature. The end of the *devachanic* period is the finish and completion of the personality.

We might also note the similarities between the conditions of the pre-birth vision and the conditions of the deep-sleep state, which the ego enters nightly. It is said of the deep-sleep state that there the soul resumes its "own true nature," acts in accord with its nature, unbound by personality.

WHOSE MESSAGE?

IT is said over and over to students of Theosophy, "Consider the message. Personalities, as such, matter not." This leads, then, to the question, "Whose message shall I consider?"

Everyone has his favorite people, whether they be authors, acquaintances, or historical figures. Considering those whom we meet and talk with, several reasons might be given for the affinity between persons. Perhaps there is a kindly manner, a feeling of sincerity in the speech expressions used. Then, too, there is the assumption that, first-hand, one can gauge the spiritual development to some degree.

What of those who have written for others? Can we be sure that the author is not just clever, and in command of a colorful group of expressions? There have been many books written, and said to be based upon the subject of theosophy. Which authors really have a message?

There are, and there have been, those who could set down their words for others, and lose not one fraction of their real thoughts. And in so doing, that writer projects an image of himself through the spontaneous use of words. How many writers, through the underlying current of written words, brand themselves as selfish, conceited beings? Perhaps the adjective "humble,"as a matter of fact, best fits one with a real message, for only one who has learned can really understand that as a person, he is nothing; as a *channel* he may humbly offer himself as a means for uplifting others. If such has been the attitude of the writer, his tone will reveal him in that way. Just so will it disclose him if he be otherwise. There is that within each which responds to light; to truth. He who truly possesses it, this truth, will not hide the ideation of truth in writing—however unprofessional the style might be.

Language is a wonderful thing. Brought into being for the purpose of making our thoughts understood to others, at the same time, reflecting the degree to which the inner man, the real, has been allowed to shine forth. If, when reading, and wondering, we look for the one behind the words, it may be that we will allow our real selves to make the choice as to "which message"!

To learn discernment, one might read W. Q. Judge. No artist, with brush and oils, ever painted a better Self portrait.

ON THE LOOKOUT

"The Case for Reincarnation"

A sixteen-page pamphlet under the above title may seem to many Theosophists the best brief treatment of reincarnation philosophy ever provided by a Christian minister. The Rev. Leslie D. Weatherhead, President of the City Temple Literary Society of London, delivered the address which comprises the text as the opening lecture for the Society's 1957-58 session.

At the outset, Dr. Weatherhead indicates that the philosophy of rebirth is somehow incompatible with any attempt to "convert" others to this persuasion: reincarnation is a philosophical rather than a religious tenet—or at least it should be, if all of its implications are to be grasped. Dr. Weatherhead commences by remarking:

> The question I wish to discuss is whether we have lived before in some other bodily form and whether we may do so again after death.
>
> I certainly shall not press any conclusion upon you and ask you to accept it. My own mind is not finally made up on the matter. It is not a sign of intellectual enlightenment to believe in it or disbelieve in it. Conclusions about it are bound to be speculative. There is no proof.
>
> Yet the doctrine of re-incarnation is interesting for several reasons. Firstly, millions of our fellow human beings believe in it—one hundred and fifty million Buddhists and two hundred and thirty million Hindus, for instance—and secondly, certain problems to which there seem to be no answers, do find a solution or partial solution, if re-incarnation is accepted.

Compatible With Christianity?

Dr. Weatherhead then addresses himself to the objection, sure to be raised by some of his audience, that reincarnation is a departure from Christian orthodoxy. But the most admirable features of Christianity, points out Dr. Weatherhead, are entirely compatible with the idea of rebirth. Also, while "Christ Himself never taught directly the idea of re-incarnation, . . . it was taught by the Essenes, a prominent sect of His day, [and] He seems to me to have referred to it as though it were part of the accepted ideas of His day. He never repudiated or denied it, or taught that it was false." But, Weatherhead states, perhaps the strongest case for the compatibility of reincarnation with essential

Christianity lies in the manner in which this teaching supports the idea that "God is just":

> The Christian affirms that God is just, that ultimately life is just, that justice is what we call an "eternal value." It will be vindicated at last. No one—if we may put this point popularly—will be able to turn round finally on God and say, "Life wasn't fair to me. I had an unfair deal. I never had a chance."
>
> Now if we take this life as we often see it, how terribly unfair and unjust it seems. I have known people who, humanly speaking, have never had a chance, born with defects that appear to mar their lives, or else meeting with a whole series of misfortunes that shut them off from the happiness others know.

HUMAN DISTRESS INEXPLICABLE

Dr. Weatherhead continues the argument:

> Is human distress just luck? If so, how unjust is life! Is it God's will? Then how unlike any human father He must be, for a human father who thus exerted his will would be clapped into jail.
>
> But if we accept the idea that all these inequalities are the result—in a cosmos of cause and effect—of earlier causes, the product of some distant past, the fruit of earlier choices, then our sense of justice is preserved. The mangled body then is not a greater mystery than the mangled body at the foot of a cliff, mangled because its owner did not look where he was going. We often *do* see suffering which is clearly the result of *recent* folly or ignorance or sin. None of these, but, indeed, their opposites, are the "will of God," viz. wisdom, knowledge and holiness. What if *all* apparently unjust suffering is the result of either recent or older folly, ignorance and sin? "Whatsoever a man soweth that shall he also reap," may be indeed a law that runs back for the sowing to lives before this and for the reaping to lives after this. The matter is not usefully thought of in terms of rewards and punishments, but of causes and effects, and refers to good as well as to evil happenings in our lives.

LAWS OF IDENTITY?

The concluding pages of "The Case for Reincarnation" are rather memorable:

> "But," says the objector, "I should lose my identity in a number of incarnations." . . .
>
> An actor in his life time plays many parts and wears many costumes. I don't want to be "identified" with one part, let alone one costume called "my present body." I am a very different person—in body, mind and spirit—from the man I was a score of years ago. I want to be the

player who has been made a better actor by every part that he has played, and I want the *play* to be a success, not just my acting, and Life is God's play, and—in parentheses—no one can wisely judge a play by one act. Surely William Tompkins living at 18 Slugger Row, Wigan, is only a temporary expression of an immortal soul able to be expressed in other incarnations.

Our true identity will not be lost, the pure gold of the ego will be maintained and strengthened. But why this emphasis on separateness? I have a hunch—and it can only be that—that we may lose our separateness in a new context of closer relationship; glad to be nameless members of a team.

I don't want to be one note sounding on alone. What a nauseating thought. If I could be one note in a glorious symphony, would it not be well for separateness to be lost in symphony?

"Credible and Attractive"

What is the source of Dr. Weatherhead's philosophic interest in backing rebirth? Apart from the question of ultimate justice, with which this particular Christian has always been apparently much concerned, there is the question of progress. Here orthodoxy departs from hope, for, as Dr. Weatherhead puts it, "How can a world progress in inner things—which are the most important—if the birth of every new generation fills the world with unregenerate souls full of original sin? There can never be a perfect world unless gradually those born into it can take advantage of lessons learned in earlier lives instead of starting at scratch. These thoughts make me agree with the late Dean Inge, no mean thinker, who said of the doctrine of reincarnation, 'I find it both credible and attractive'."

Copies of *The Case for Reincarnation* may be obtained from the publishers, M. C. Peto, 16, Kingswood Rd., Tadworth, Surrey, England. The price is one shilling and threepence. Few Theosophists who read the entire lecture will fail to agree that this is an effective brief in behalf of the philosophy of reincarnation.

Reincarnation in Fiction

A sampling of library catalogues and indexes (Los Angeles Public Library) which list fictional treatments of reincarnation brings to light a curious phenomenon: of some thirty volumes in which reincarnation is considered part of the structure of the story, only three have been written since the conclusion of World War II. Yet it is these later volumes,

far more than their predecessors, which display a *philosophic* rather than a merely romantic or "psychic" concern with the idea of rebirth.

Several years ago, Lookout noted an extraordinary fact concerning James Jones' *From Here to Eternity*: Mr. Jones' chief characters—who apparently represent the height of human strength and wisdom as he visualized these qualities—confessed to belief in reincarnation. Further, the logic of the story of rebirth was fairly extensively discussed on two occasions—so well, from the Theosophical point of view, as to suggest a closer inspection of a work otherwise easily condemned out of hand for its repetitive "obscenity." Unlike so many reincarnation novelists, Mr. Jones appeared to be not so much a "dabbler" in fictional versions of the reincarnation perspective as one who had given a good deal of thought to the implications of Karma.

"NEVER SO FEW"

One provocative World War II novel, published in 1957, is Tom T. Chamales' *Never So Few.* Like Jones, Chamales was a participant in the sort of situations he writes about; also, like Jones, he leads his principal characters to a kind of rational faith in the philosophy of rebirth. The following paragraphs obviously compress many relationships between reincarnation and karma, and also display the author's familiarity with the history of the idea of pre-existence. The three principals in this conversation are the author's chief spokesmen:

> "You enjoy your solitude, Danny?" Carla said.
>
> "I've found the best things in it. Don't you enjoy it?"
>
> "More than anything," she said matter-of-factly, then remembered this morning. "You believe in reincarnation, don't you?" she asked pointedly.
>
> "I believe that nothing is destroyed," Danny smiled rubbing the back of his neck. "Only changed."
>
> "Do you believe in reincarnation?" she repeated pointedly, specifically, smiling.
>
> "Yes."
>
> "Can you explain why it wasn't mentioned in the Bible?" she asked interested.
>
> "Ask Con."
>
> "It was mentioned," Con said. "At least according to Danny. It's a matter of interpretation I guess. Danny thinks that when Christ said 'the last shall come first and the first last' he was speaking of reincarnation. I'm not sure. He also believes that the Emperor Constantine had

all references to reincarnation stricken from the Bible at the Council of Nicea. That the actual testimony lies in the ashes of the Alexandrian libraries that were ordered burned."

Memory of All Lives

"If there is such a thing as reincarnation," she said, her face a mask again, "why can't we remember anything of our past lives?"

"We have an awareness of our past lives," Danny said.

"You mean our hereditary fears? Is that what you mean?"

"Possibly. That's part of it anyhow. But there are other things."

"Such as?" she asked specifically. Scientifically, Con thought. Like he was on the witness stand, Danny thought.

"I can tell you a better reason for not knowing about our past lives," he wiped his perspiring forehead with a handkerchief. "Pardon," he said.

"Suppose we could remember everything about our past lives exactly as we remember this one. Being what we are, the way we are, we would carry all our strengths and weaknesses, hopes and prejudices, from our former lives into this one. We'd make a bigger mess of this living over our now active concern of the mess we made of our other livings. We wouldn't advance. We wouldn't be putting ourselves to any new test. Would we?

"The conscious mind is the record of a single life. The subconscious of all lives. 'As a man thinketh in his heart, so is he' Christ said. Not in his mind but his heart. By heart I believe he meant both minds. What you are really, the character of you shines through as much from the sub as from the conscious."

Review Commentary

Only one reviewer, so far as we know, has focussed attention upon Chamales' evident belief in reincarnation, just as was the case with Jones' *From Here To Eternity*—discouraging evidence that typical Westerners blank out on this subject! However, a writer in the March, 1957, *Library Journal* remarks that *Never So Few* is "pervaded with a 'razor's edge' sort of mystic philosophy." In the New York *Herald Tribune* for July 14, 1957, Taliaferro Boatwright sums up by saying that, of the many characters in *Never So Few,* "some find the strength and purpose that gives meaning to their lives"—and, to the Theosophist, such characterizations may seem to be dependent upon Mr. Chamales' psychological orientation. Another reviewer, while neglecting the book's mystical side, comments that "this stands out of the welter of novels told against the background of war for its originality and dis-

tinction. Much of it is unpalatable, raw, distasteful, assuredly not for thin skinned. But the impact is terrific." (Virginia Kirkus, Jan. 15, '57.)

PERSONAL REINCARNATION

James Jones and Tom Chamales are unusual among authors who incline to reincarnation: neither has attempted to carry the personality of the leading character or characters from one life to the next in the course of one or two hundred years. And it certainly seems that overt attempts to describe a continuance of life in a novel almost inevitably end with a trivial conception of Karma. Occasionally, however, an author manages to deal delicately with this theme, and good examples of success in this regard are provided by Nevil Shute's *An Old Captivity,* a later Shute novel centered in Australia titled *In the Wet* and Elizabeth Goudge's *Castle on the Hill.* Since World War II, only one novel seems to qualify in this regard, a historical piece of some magnitude written by Mildred McNaughton and published in 1946.

LEGITIMATE MEMORY

Titled *Four Great Oaks,* the McNaughton book, though dealing with a direct reincarnation, handles the leading character's reawakening to a previous life with considerable subtlety. His memory of the previous existence returns only in broad outline—revealed by a sense of familiarity and understanding concerning the life and thoughts of an ancestor. His memory, in other words, has to be recovered by a process which works from within, and constitutes recognition rather than recollection. Further, it is the philosophical implications of reincarnation which are shown to be of importance. All of this is well represented in the following paragraphs:

> Harry Gregg walked quickly toward the ancient sundial in the center of the garden. Bending over it, he pointed to the almost obliterated motto there.
>
> *"In memoria aeterna erit justus,"* he read, then said, "Do you know what that means?"
>
> "The just shall be in eternal memory. . . . Where does it come from?" John asked.
>
> "The Psalms. I forget which. But there's a deeper meaning to it than the obvious one. That is that the just, or evolved, soul remembers its past lives. The memory is a sign of spiritual attainment. Few have anything of it; almost none have it with any clarity."

John shivered in the bright sunlit place as if a cold wind had blown over him. He felt the scrutiny of the Major's dark eyes, though he kept his own on the weather-stained sundial.

"Do you believe we've lived before?" he asked.

The reply came quickly, with a peculiar emphasis.

"Certainly. It's not an original idea, you know. About two-thirds of the human race accept it absolutely. It is woven into all the Eastern religions, and was taught, or at least accepted, by the Christian Church until the third or fourth century. There is pretty clear evidence all through the Gospels that Jesus knew of the belief and did not rebuke it."

John felt that this strange thought was so tremendous in its implications that he did not want to think about it now. It shed a blinding white light upon all that had been dark and obscure to him since he had come into the valley.

Good Intentions Paved the Way

In calling attention to science editor John Lear's "Taking the Miracle out of the Miracle Drugs" (*Saturday Review,* Jan. 9), Lookout returns to a subject last discussed at length in this section for March, 1955—antibiotics. Mr. Lear explains the need for review of this subject:

> Prescription of antibiotics without a specific cause for such treatment has reached disturbing proportions. The practice has been discussed in medical journals, and some of the profession's discomfiture has leaked to a wider public. But no general, full disclosures have been made. . .

Mr. Lear bases the earlier part of his article on a "plainly worded censure" by Dr. C. Henry Kempe (University of Colorado), published in *Postgraduate Medicine* for October, 1955. Dr. Kempe wrote:

> It is suggested that [the physician] . . . formulate a tentative specific . . . diagnosis . . . *prior* to the administration [of an antibiotic] . . . and that he give such a drug only when [its effectiveness is] . . . indicated.

Distinctions to be Drawn

Dr. Kempe emphasized the word "prior," Mr. Lear says, as a clear warning against the use of antibiotics as a preventive. Fever, for example, "is a symptom of many diseases other than bacterial infections":

> Distinction must be drawn between those fevers which antibiotics unquestionably are effective in lowering . . . and other fevers where antibiotics are not only useless but a potential danger.
>
> An antibiotic is by definition a potion made by a living organism . . . to kill or disable another living organism. This type of drug is useful

principally against diseases caused by bacteria, germs, microscopic "bugs." Virus infections are susceptible in some cases, but antibiotic prescriptions are an extravagant waste of money if they are directed against any of the commonly recognized virus ills, such as infantile paralysis, encephalitis, influenza, or the common cold.

MUMBO-JUMBO MEDICINE

By failing to distinguish between one fever and another before prescribing antibiotics, Dr. Kempe warned, physicians have confronted themselves with "the problem of no longer knowing the natural history of many diseases". . . . In short, doctors are in danger of forgetting how to tell common sicknesses apart. Should that happen, modern medicine would succumb to mumbo-jumbo.

There is time to avert catastrophe by reversing the trend. Until the prevailing carelessness is brought to an end, however, individual calamities can and will pile up as a result of indiscriminate antibiotic dosing.

NATURE'S PROPER BALANCE

Mr. Lear points out that doctors have known for almost five years that one of the most pernicious effects of unwarranted antibiotic treatment is "the growth of new strains of bacteria which are resistant to antibiotics." These new strains, particularly the staphylococcus, were responsible for epidemics in several hospitals throughout the United States. "At first," writes Mr. Lear, "medical authorities discouraged writers from disseminating the facts," but now it has become evident to them that the public must be warned. This is Mr. Lear's way of explaining the situation:

What we are really involved with here is the necessity of learning to live with our environment. There is an outer environment and an inner environment. Overuse of antibiotics has been changing the inner environment just as surely as we alter the weather and our food-growing capacity along with the landscape when we denude the countryside of trees. The human respiratory and digestive tracts are considerably more than networks of tubes and tissues; they are the dwellings of many different kinds of bacteria, which live and work together in a marvelously contrived division of labor. . . . When the delicate balance among them is disturbed, we suffer greater or less discomfort, depending on the extent of the disturbance and the immediate state of our body defenses.

The staphylococcus germs that are now playing hob in the hospitals have been with us at least since the days when they afflicted Job with boils. Ordinarily they cause little trouble because they have to

compete with other bacteria for living space. As long as they are kept down, they in turn keep their competitors down and this is good for us. The purpose of the anti-"staph" cleanup is to restore the normal healthy balance of old—not to wipe out "staph."

High-powered Advertising

Doctors are obstructed in their efforts to go slow on antibiotics by two chief difficulties: the patient's insistence on their use, and high-powered advertising of new drugs. These, plus an honest desire to help the patient as rapidly as possible, place the doctor in a difficult position. Being daily bombarded with free samples of "safe" high-potency drugs and persuasive brochures favoring them, the doctor is often tempted to try one or more samples before full information is obtainable from the AMA drug council. (A drug is often on the market six or eight months before the council publishes a full report in the *Journal*.) Meantime the doctor, through the mail, and prospective patients, through television, are being "conditioned" to regard this new drug favorably.

An Experiment

Members of the science department of *SR* selected an ad for testing —in this case "a brochure bearing the name of Pfizer Laboratories":

> The brochure told physicians who received it through the mail that they now had available to them "the antibiotic formulation with the greatest potential value and the least probable risk . . . *highly effective—clinically proved*. . . . A banner of bold type across the top of the ad read: "Every day . . . everywhere . . . more and more physicians find Sigmanamycin the antibiotic therapy of choice." Beneath the banner were strung what appeared to be reproductions of the professional cards of eight physicians scattered across the country. The cards were complete in every detail down to office hours and telephone numbers.

The Invisible Man

SR suggests that "though one purpose of the reproduction of these cards undoubtedly was to show the versatility of the drug, readers of the ad could hardly avoid considering the named doctors as witnesses to the efficacy of this antibiotic." The staff of *SR* Research tried to reach each of the eight persons named, with the following result:

> Telephone calls have been made, telegrams have been sent, and letters have been written. The telephone operators have reported all of the phone numbers to be false numbers, Western Union has reported inability to find such persons, and seven of the eight letters had been

returned unclaimed by the Post Office at the time this page went to press.

This sort of implied endorsement is repudiated by the Pharmaceutical Manufacturers' Association—a merger of two of the most reputable drug manufacturers in the country. There is now a move on foot to set up an independent medical agency through which doctors may receive speedy reports on new drugs; but in addition to this, *SR* suggests: "The United States Congress certainly can put the burden of proof on drug makers just as it has put the burden on manufacturers of chemical additives to food."

TOWARD A SYNTHETIC PHILOSOPHY

The behavior of the staphylococcus opens up the whole field of microorganisms for further study—these known mutations suggesting the possibility of others not yet discovered; and it effectively warns against blind interference with Nature's balance. It further marks a tentative step toward a recognition of that interdependence of organic life and karmic law for each individual which occult science teaches, and which it is the Theosophist's duty to promulgate at every opportunity. Mr. Judge offers the perspective needed in his "Synthesis of Occult Science":

> Man is but a link in an endless chain of beings; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present.* In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well.

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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